

Ecrits Pour Althusser:
By Shomit Sirohi

Introduction
By Louis Althusser

I mean after all the book ends with jargon on materialist kernels we are following as idealism, that confused state called pure Being, a type of mathematical pure Being which is the purest abstraction called idealism itself.

Sirohi proceeds into more of a materialist, that he will dig himself into a ground, hit the ground and then transcend into ideality – the conflict of ground and condition and then external and positing reflection with idealism, is in Sirohi ground with condition, not only condition, which then is posited as determinate reflection, that it is an archaeology in Foucault, but in Sirohi as ground.

I mean with Sirohi we go back to Schelling. And then become Hegelians, and become Sirohian, the adage, going back to the ground, cutting off an becoming purely idealist, not as in fact idealism and materialism as its dialectical unity, but as dialectics purely.

The difference between speculating on concepts (French philosophy) and purely speculating (Sirohi) where he is therefore not conceptual sounding, more philosophical sounding, which is sound.

I mean a sound and fury.

General Introduction:

Althusser is received as a theoretical practice type of militant philosophy – though in fact the development of a production process is also the development of a conjuncture which places him in line with Sartre, which means that the same process of series, and the queue at a bus stop and all its organisation into a concrete whole with all its aspects and even its totalisation as a process of a subjective development of the whole process of totality and its parts which key into musical symphony, is finally a structured whole – so I move from the simple thesis of existentialism and multiplicity being organised into a unity and active, and passive action becoming a scarce or practice-inert project – instead I argue for the unity and multiplicity to be organised in standard Marxism – the orthodox

dogmatic dialectic of in fact Marx himself – the old debates of a mode of production, relations of production and existentialism within that framework which begins Time and Existence even Being and Existence finally a matter of a conjuncture lived and bypassed or in fact detoured into philosophy in parenthetical theoretical conjuncture to produce a concrete whole again. I mean let us gauge the more structuralist aspect.

I. On Kant and Spinoza:

¹After all the argument from Alain Badiou is overdetermined in the direction of treating orthodox Marxism (not the dogmatic idealism or the critical intellectual but a militant one) which then is reflexive in Sartre as a concrete idealist whole, made material in the sense of a concrete individual placed in a group which develops the objective and subjective sides of a class being and process which is only in Althusser and Badiou finally the development of a structuralism I called Being and Existence which is still too diachronic for the synthetic whole of a structuralist modalism.

So let us then deem this the strategy and even orientation that we will make the whole process without subject a matter of finally a transcendental (I called this theory of individual and group and sheaf) and I meant the organic individual is finally part of the historical process as in fact what Žižek might call a structural Idea not the naïve idea of Platonism, which means that one idealises and re-totalises the Master and Slave dialectic as in fact a Universal emancipation by means of repetitions on Hegel which is the abstract theory of simple organic multiplicity – the One is of course not, but I mean the One is also unification, is and is not. Not one and one, and that Parmenidean arrangement of the Idea what is called Žižek and Badiou's Platonism in the end, is rejected partially for a more materialist dialectic.

I mean let us place then Kant with Spinoza as the whole argument – that in fact there is a historical world and a conjuncture in that sense of in fact Spartacus and a formal theory of the subject which then is the starting abstraction.

¹ So I meant that in fact Badiou's merger of transcendental index of a world and conjunctures of history and historical materialism, is finally Kant with this type of Spinozan whole which I also mean is a style developing with Althusser. So let us call it all transcendental index of appearances within a world, different intensities of appearance and this then in turn being a question of a concrete world, the ivy, the language of a leaf and even overdetermination in this aspect of the house, which in turn becomes the analysis of paintings, films, and even cinematic art and finally a whole theory of transcendental development of the Idea called absolute, which means even history is a world of a formal transcendental – what Badiou calls finally the concept of a model.

II. Conjunctures taking you to the Concrete Whole

In fact I mean that the process without subject is a subjectivity afterall of the militant who is finally embedded in a conjuncture – here I claim Heidegger was involved also as a militant in fidelity to the simple being in the world, of a conjuncture, that one can be simply being-there, which means Dasein, and he is a wise man who is finally aware of the totality and indents it with temporality – that I what I call then diachronic and now finally synchronic –

The trajectory therefore of being or being-there – I even mean mathematical generic being-there, which is a theological life as well. Faith finally and knowledge, am I a prophet some say, but there is also the beautiful development of knowledge which seems to laicise the infinite but is actually a translation of objective knowledge.

This trajectory therefore of the wilderness of being and being-there – I mean is also a oblique path of Malebranche in Althusser – which cuts across the linear metaphysics in quite diagonalized terms of in fact the concrete bourgeois whole in totalisation becoming diagonalized as a conjuncture. Heidegger called this *le temps*.

So the conjuncture is a temporal engagement with the whole at the level of the theoretical practice of in fact us, a militant, Dasein who is also about cinema and its conjuncture the artistic mode of production.

So why is it all so symmetric – Heidegger (temporal being-there), Sirohi (diachronic, synchronic now, and daily life spent as a militant, and even finally a desperate psychoanalytic poet) and then we have Althusser (conjunctures, problematics and transcendental conceptual architectectonic) and then Foucault (archaeology, genealogy and episteme, discourse analysis) and even finally Zizek and Lacan (the symbolic process of ideology or materialist connotations of this type of organic theory becoming Symbolic) and then of course Sartre in two parts individuality and finally social dimensions, afterall even Derrida the exceptional – a translation sliding across the whole.

All of us, even Deleuze's finally synchronic plateaux even milles plateau is finally so many styles of the same, what makes one then a philosopher according to Althusser after my own *A Draft Between Aleatory and Dialectical Materialism* followed by a lot of Existentialism and Marxism, and then some totalisation, radio and series, I argue is the original synthesis of all – I mean Hegel meant a philosophy at its heights is all of philosophy – the Parmenidean Being, that is now Other.

III. Films, Film Theory and its Psychoanalytic Voice – the Banner of the Other

Ideology critique after all – narrative, apparatus and ideology which then is in Žižek the symbolic version and then of course the socio-symbolic with Kant and Hegel the process of deducing the sublime and its symbolic narrative – I mean all of this becomes a theoretical production.

²Artistic conjuncture therefore, what I mean is the theory of the individual, his engagement and the question of the work of art, and of course its theory – film criticism, which is about say, the voice – its character, and its sublime – that a woman's voice plays over a narrative of a man's voice on the other side, I call this in need of Lacan. The major movement Lacan develops this theory of voice in the lower side of the graph of desire, that in fact she is part of the lower sexual voice, which has in the upper graph a social desire, that I called totalisation.

IV. On Fanon – Conjuncture Again and then to Problematic

Material constraints (wage repression, colonization, dispossession, history of Imperialism)

Facticity and Alienation (the alienated voice, and the inferior black complex, and even racism in existential fact)

Conjuncture (the chance at liberation, through a violent armed insurrection)

Finally all of this in praxis of the individual and group which is within a conjuncture, translated also in material fact as the social group, institution and practico-inerte, and finally history and a liberation of the black man.

Psychoanalytic side (voice, and free voice).

V. Interlude (Bizarre interventions, repetitions in different discursive contexts, finally the art of theology)

² Lacan meant in very Althusserian terms, that the voice is a real woman or man's voice, its philosophical nature will free the woman, and this is a discussion on the real of harassment that the voice produces when it is un-philosophical, and that is the key to psychoanalysis, what Michel Chion calls the invention of a de-reflexive voice – even now I introduce a black voice of Fanon to be on the agenda.

Algerian Quran and such Repetitions of the theological fact of existence. What I mean by this is that the Quran, or Bible, even Torah are materialist theologies, not the abstract theology which is somehow divine and inspirational spiritual whole, it is fully materialist – now wonder the Prophet, is a philosopher and materialist philosopher, the condition of real people's class action conditons in turn theology as a process without subject, becoming a subjective process of a leader, this is turned into a theological narrative called cinema, the sublime of all hysterics, is then a revelation, that the woman is most oppressed in history, in fact, and all these old stories of Greek women coming alive in re-birth processes, is fully a materialist science called elementary re-birth – the theological science of accepting science. It is so hard to accept that we are in fact, eternal.

Part Two: Materialism, Marxist Economism – and what is Althusser really about – the conjuncture – French materialism in fact French philosophy – structuralism and post-structuralism re-visited.

I. Am I a Philosopher? In that sense of Authentic Continental Philosophy?

Each French philosopher has a shared delirium – am I a philosopher? Is philosophy worth anything? Is it this continuum press stuff or verso stuff at all? What is philosophy? Hegel's only pure being, is being itself what more? Now presented as in fact art curators, film critics, even finally fine art speculators, even Marxist economists and finally materialist kernel of Hegelian dialectics – and not to mention Alain Badiou – the theorist of the subject.

The whole project of French structuralism is simply – the materialist process of Marx, re-invented as dialectics, which is a forcing in the direction of idealism, somehow maintaining the tension between materialist, existentialist, or even philological excercises and idealism, pure idealism – something like the Clamour of Being.

Imagine the whole history of philosophy being changed into the Other, no wonder they have such sublime publishing standards, that the old Marx and even the old Heidegger, not to mention my own non-publication for materialist reasons, changes in French philosophy to an idealist publishing, which is re-counting even set theory, and surreal numbers, all of that as Number and Numbers by Alain Badiou.

The true kernel is according to Anindya Bhattacharya, the mathematician of Number, a recent proof, the discovery of science in philosophy as a subject oriented to in fact formalization which means a new type of abstraction called scientific philosophy – as if idealism and materialism fused is actually Number. Deconstruction then – Godel, of course.

II. From Number to in fact Theological Number – Sirohi as finally A theological fragment missing in French numerical series.

When Number is so fundamental to the Macguffin of French philosophy, where Alain Badiou of course realizes the whole meaning to be of course mathematical Platonism of the multiple, French philosophy accepts a new member – Sirohi, the theological number.

I mean letters nothing more.

Badiou is purely numerical series, like all French philosophers – a kind of mathematical Being in Hegel. Sirohi is the opposite, the letter adopting the style of number.

Simply – Number or Letter – the One and not-one divided by a count which is united which means the union of multiple under the dominance of the One, Parmenides, but Other, its own process of deconstruction – that the One Is Other, the One is Not.

And then Sirohi – One and Not-One, is finally United as Letter and Number, which means a new union of the two, as One divides into Two, which means finally one and not-one, as pure immanence and transcendence – you see the excess of one in non-one. Something like the symbolic re-duplication in Lacan and Badiou is here a pure excess of letters, and poems, sounding Indian of course, but strictly Continental and French – the Symbolic is also a poem and matheme, on the side of a poem. Am I then a mathematical poem to their mathesis.

I mean invert the matheme search of French idealism, to its linguistic connotation, fully then a Continental approach – not just the mathematical episteme, but formalized as also latterly, organic theology, of black spirit.

III. Number or Letter

Finally the unity of a multiplicity is number according to French philosophy, with some denunciation of the poem.

Sirohi is the opposite, the infinite of a mathematical poem, its furnace of situation and Being, as being-there, in the context of letters and numbers in elliptical minimal difference, closest to Lacan, that there is a poem in Being, which is not Heidegger's release and alithea, but fully so in a fraction of Being-there, I mean Being announces Being-there as a poem, in mathematics.

Part III. Mathematics and Poems – What is the Whole Materialist Marx?

I. What is the Concept?

That in fact there is a pure syntax in French structuralism and post-structuralism, of the syntactical formulation of worlds, or a transcendental, becomes then a mathematical forcing in a subject, which is then all about the process of without a subject, some type of de-realising philosophy in Althusser, all of which amounts to a process of abstraction and even complex stratified marks, which is finally the scientific threshold in philosophy – that in fact philosophy is laicized into the abstraction of a pure being.

I mean that pure being is aleatorily the process of a number, which is abstraction when scientific, the abstraction is then scientific, it means an empirical abstraction is hard to find, because it is so abstract in the direction of real empiricism, found in Weber.

It means of course that Marx commenced a scientific abstraction, which is also numerical, but misses idealism as its course of heroism or even agency denied as a subject to truth, a subject which responds to an autonomous chain of events and is deduced in formalism to mean a contingent rupture which is an Event.

It means that in fact abstraction produces a subject and then the two orientations – formalization – the pure abstract formal being of number and existentialism, the real sense of living and abstraction called psychoanalysis, these two orientations, are then fused in Badiou – that formalization and concept meets one instance of being-there or existence as for-itself and overdetermination the merger of Althusser and Sartre into in fact the decision of a moment, and its subjective truth.

That concept, the image and representation is finally in consciousness, which becomes immanence and is then historicized as representation within reality, and is the fusion of the concept and reality into a delirium called psychoanalytic process of the subject which cures one to the pure flat being-there of a infinite.

II. Formalization and Concept – Matheme.

So in fact all the jargon and syntax becomes a process of abstraction with idealism, that the number is an ideal-process which is idealism forced into materialism as its topos – like a poem, but a matheme.

III. Sirohi – A Poem which is Matheme

So the One and not-One in Parmenides is finally the Number and multiplicity organised by Number, the immanence which is a veritie. But in fact Sirohi argues, that it is also a Poem, that Number is One, and multiplicity is Unionised into One, with a letter, which means that the Number is Poemic. Matheme is Poemic.

The inversion materialism to Idealists, becoming Idealism as a form of materialism, the spiritual process of belonging to materialism as a inversion of Marx as Hegel, but with a speculative form called Abstraction, which is poemic being more matheme.

A matheme like a poem.

IV. Inversion of French Philosophy - Not the Number but its Poemic Slide,
back to Lacan and Althusser over Badiou

So in fact the number is laicized and becoming absolute, in Sirohi with the topos-idealism of Badiou, changing into the Idealism with a topos-materialism, back to the cure and symptom of her. Idealism of a woman, with her lover the man.

No wonder we idealise again, but not as the material process becoming Absolute and Idealist, Topoi. Instead the Idealist process becoming material, oh that wow stuff.